# SALVATION.

Many-Sided Views of Religious Faith and Christian Duty.

DR. VINTON ON THE PERFECT MAN.

Coodness and Happiness Inseparable - Science Reconciled with Faith.

LESSON OF THE FADING LEAF.

LYRIO HALL.

Mr. O. B. Frothingham on Goodness

and Happiness. Yesterday the Rev. O. B. Frothingham delivered an eloquent discourse on goodness and happiness, showing the two to be inseparable. Previous to the sermon he read extracts from the Scandinavian Scripture and from the Apocryphal Book of Wisdom. He then said—Wisdom is represented in Proverbs as holding in her right hand length of days, and in her left hand glory and honor. The description goes on to speak of wisdom as being incomparably beautiful. She says of herself, "My delight is the delight of men," Nay, she says more, "My delight is in the Lord." These are strong words, but no stronger than can be quoted page after page from the old Bible, which so many book in the world. But the association of good-ness and happiness is found in all Scriptures, iterature, poetry and fiction. There are different stages of the close association of goodness and ppiness. The idea first appears in this form that happiness is the reward of goodness; next, that happiness and goodness are linked together; the next stage goes further still, and makes happiness the evidence of goodness, so that people are to be good in order to be happy. "Let us live happilly," says the old hindoo book, "and be as the blessed God." Singularly enough as this is the sharm of all poetry and ilterature, it is scouled in practical life. Moses, for his goodness, was exiled. Jesus, for His goodness, was made and finally beheaded. John, for his goodness, was plunged into a caldron of boiling oil. Peter, for his goodness, laid his head under the axe. Savonarola, for his goodness, was burned at the stake. Sir thomas Moore, one of the best men in the world, died, in the reign of Henry Vill. for his virtue. Mazzini, for his goodness, was made an exile and hunted over Europe. The honest politician is, for an honesty, likely to lose his election, it is the current morality on the street that overmuch righteousness does not pay. Here we have the new that goodness and happiness travel together, contreasted with the idea that goodness and happiness travel together, contreasted with the idea that goodness and happiness will come hereafter; but if goodness and happiness will come hereafter; but if goodness and happiness will come hereafter; but if goodness and happiness do not go together here why should we think they will hereafter? What is goodness is ascetticism? Is a narrow, close, prim disposition? If so, we will give up the case; for happiness cannot follow on that kind of goodness. What do we mean by goodness? I have to the world? This is not happiness, because it brings the heart nearer the divine, but takes it away from the human, and the next stage goes further still, and makes happiness the evidence of goodness, so that people are

HAPPINESS IS PURELY HUMAN.

What is goodness? What is it else than a simple conformity with the facts of life, a correspondence between one's disposition and the lacts that circumstances weave around him? This, then, is goodness. Now what is nappiness? Most people, when the word happiness is spoken, think of pleasure. It is anything but that. Pleasure and nappiness scarcely ever correspond. What is pleasure? The desight of a moment; a thrill of the nerves; but it is incidental, occasional, transient, and is always followed by reaction. People talk of a life of pleasure, out a lile of pleasure! A life of eating nothing but ice cream and lancy cakes, and drinking nothing but campagne! Pleasure is the sauce of life, not the need and over. What is happiness? There are three things occessary to happiness, bealth, competency and good conscience. Which of these three things come at haphazard? Does good health? It is the nardest thing to get and to keep. Does competency come by accident? It seems so sometimes; but take the world over and the thing "enough" is gained thing to get and to keep. Does competency come by accident? It seems so sometimes; out take the world over and the thing "enough" is gained only on the severest terms. Does a good conscience come by chance? Was there ever a man lived who said that? It seems easy enough to be good in youth when one knows nothing; but as we grow a little older we see how complicated the world is, and see what hosts of temptations lurk in every path, and how delictous the temptations are. Then one begins to realize that good conscience does not come so easily. Happiness, like goodness, comes from perfect conformity to conditions; so goodness and happiness do go together. If you are good you will be happy, and are they not the same thing? It the good man is not happy he is not good. He may be an Evangelical Christian of the most approved style; but somewhere there is a vital condition he has not met. Happiness is the test of dition he has not met. Happines is the test of goodness; it is the test of piety. A religion that don't make men happy is self-condemned; a religion that makes hall the world lear nell cannot be a true religion; a religion that brings forward its best man, a saint, and shows him as a narrow, downcast person, who is afraid to look you in the sye, who prays God be merciful instead of God be prinsed, cannot be a true religion.

raised, cannot be a true religion.

Do you ask, then, which we are to seek—good-less or happiness? Choose for yourself. It de-pends on temperament which is easier for you. pends on temperament which is easier for you, it by the way of goodness take that door; if by the way of happiness take that door. They both lead into the same beautiful world.

# ST. MARK'S CHURCH.

Sermon by Rev. Dr. Vinton-"Show Thy-

Rev. Dr. Vinton, the former rector of St. Mark's church, again filled his old pulpit yesterday. The divine took his text from I. Kings, il. 2-"Show thyself a man." I abhor, said Dr. Vinton, the theories that would make man the descendant of a monkey or of anything else save his natural parents, the first man and the first woman. He was made in the image of his Maker, and it is his bounden duty to take the advice given in this text. one must be a Christ, That is an utter impossione must be a Christ. That is an utter impossibility, but man can use his best endeavors to periect himself, and, taking Christ for his example, live as near like Him as possible. It is an absurd burlesque for any man to put on the garb of the Saviour of the World and call himself Christ, because that he cannot be. The poet has said of man, "In his action how like an angel, in his apprehension how like a God." Shakespeare, said the minister, may have meant to portray himself by the remark, but he failed, for Snakespeare, said the minister, may have meant to portray himself by the remark, but he failed, for Snakespeare, said man it was necessary for mortals to look for a higher and orighter light to guide them than has been shown by the life of even the greatest of men, and that light could only come from heaven; it must emanate from the Lord of all creation. He hoped his words fell on willing ears, and that they would commune with themselves, that they would try and understand that it was the light of God that was necessary to make them men. The whole life of Christ proved what a man could be who lived in the Lord God, and in thim was The Perfect Harmony of Man, the strong, the sweet and the sublime. What we feel by flashes invested the whole character of Christ, said the minister. If we take his biessed words, we can see now necessary it is to live close to Him and pattern after Him. "I am the way and the life, and no man cometh unto the father both by me." To accept these words would make his more easy and beautiful. God wanted us to live for the world, but that He might save it; and He so loved it that He gave His lie io or t. He asks but our love and near approach to Him in return, and surely bility, but man can use his best endeavors to periect nimself, and, taking Christ for his example,

and surely

WE OWE THE DEST

and should try and pay it. Christ had the tenderness of a sensitive woman, looking always to God. He feared no man and lived for nothing human except to exat it. Let us look to Him and trust Him. He has said He was "the way and the life," and if we believe in His words and follow his prerepts we will certainly come nearer snowing ourselves periect men. Let us go about doing good as He did, Christ was not ashamed to cail all men prothers, neither did He lear to suffer for those He loved. He showed Himseli a perfect man.

# ST. PATRICK'S CATHEDRAL.

The Real Presence of God in the Sanc-

them He ended his commission with the words just quoted. He said this to them in order to give them strength and courage to preach Christ cruci fled and to overcome the obstacles and to bear the persecution which He could foresee would fall to their lot. He knew they would need His help, and he arranged to give it them. He was with them when dragged before the magistrates and authorities. He was with the successors whom they appointed, and He is with the Church now, so as to keep her judgment in-fallible and to prevent her from teaching error. Not only is He with the Church, in a spiritual sense, but in a real personal sense also, on the altar, in the blessed sacrament. God so loved Caivary He formed a new plan whereby He could be with them alway. This wondrous love was crowned by the giving of dimseif. He feeds us with His own precious body and blood, and so man becomes the temple of the living God. He knew that not only the spostles, but mankind to the end of all time would be subject to temptation. Oil, mystery of mysteries! So long as the Church shall last, so long as a single priest shall be left to officiate at her altars, so long will Christ Himsell be with her. It was not sufficient for Him to come down from heaven, it was not sufficient that He should be born in a stable, suffer persecution, mardship and an ignominations death, but to crown all He comes down to us, not in all the majesty of His divinity, but in the numble form of bread and wine. What greater proof of God's love could mankind ask for than this? But God requires something in return for all this wealth of love. Caivary He formed a new plan whereby He could

wealth of tove.

God gives no grace, grants no tavor, but He requires something in return. Moses took off his sinces before the ourning bush because he thought quires something in Feturn. Moses took off his shoes before the ourning bush because he thought God was there; but in our day Catholics enter the Church as though the real body of Unrist was not in the sanctuary. He invites you at all times to come to Him, in misery, in poverty, in sickness and distress and be comforted; but instead of heeding His invitation mankind sink deeper and deeper into misery because they turn from God. He is there on the altar that He may enter into their hearts; but men are 20 wedded to their vices that they will not give them up so that they can approach the altar of God worthily. Let us resolve to honor Him in our hearts. Let it be our joy and consolution to approach the holy table and receive the body and blood of our Lord as a balm to every wound. He is the same God that cured the lame, the halt and blind, and that cast out devils. Let us come 13 Him in all our spiritual and temporal necessities. Oh, for faith, if only as a grain of mustard seed, to help us to partake of the blessed sacrament worthily! If we do so frequently we shall some day see our Saviour in all His glory and majesty sitting on the right of God the Father.

# SEVENTH AVENUE METHODIST EPISCOPAL

God's Supreme Love for Sinners. The Brooklyn Seventh avenue Methodist Episco-pal church was well filled yesterday morning.

The pastor, Dr. Wild, took his text from Romans v., 7:- "For scarcely for a righteous man will one die; yet, peradventure, for a good man some would even dare to die."

The speaker held that if sin had not entered the world it would be very difficult to define what our primeval condition would have been. But whatsinful inheritance in Adam, he was inclined to believe we suffered no loss, as Christ, our second was our compensation and qualification. "As in Adam all die, even in Christ shall all be made alive." From this passage he understood that as Adam was condemned on his own personal responsibility, and that though the sequences of his guilt touched all his descendants, and corrupted and deprived them of some superior conditions, yet, through the life and death of Christ, no one was condemned except for that for which they were personally accountable. It was true that many might be lost, not simply because Adam sinned, but because we vere free moral agents. In such a primeval trial as Adam's one sin brought Instant condemnation, God in Christ, we might sin many times and live thus saving more than would have been saved by a primeral trial. Hell was the home and goal of the slaves of sin, for ere one could get to such a place he must toll and suffer in resisting the spirit of grace and goodness of God, which were designs to lead kilm to repentance. They hartered their reedom, exchanged good for evil and learned to giory in their shame, taking pleasure in unrighteeusness and rolling sin under

bartered their freedom, exchanged good for evil and learned to givly in their shame, taking pleasure in unrighteousness and rolling sia under the tongue as a sweet morsel. It was utterly impossible that such people could enjoy heaven, and his (the speaker's) theory made God even more mercituit than the Universalists did, inasmuch as he did not believe God would

FORCE A MAN INTO HEAVEN

who did not want to go there. A sinner would not be happy there unless you could change his disposition and affections. But some argued, "Wny did God permit men to be born if He knew they would be damhed?" Did He know it and might He not withhold His knowledge of events? If not, then, His power to do whatsoever He willed was disproved. In summing up this discourse the Doctor said that there were three motives elected for actions. Some rendered evil for evil, others assumed a neutral attitude and pardoned ab offence, while those on a higher and more Godinke motive plane rendered good for evil. None would think of dying for a sinner, scarcely for the neutrality righteous man, but for a good man one might dare to die. There was an irresistible eloquence attached to goodness that took hold of sinners quicker than anything else. It was this motive which governed God's disposition, and hence His love was sure, unchangeable and impartial. As Caristians we should strive to emilate His example to be more than ignteous; to work toward the higher plane of forgiveness and love toward our feliow men and to love God because He first loved us.

CHURCH OF ST. JOHN THE BAPTIST.

# CHURCH OF ST. JOHN THE BAPTIST.

Personal Responsibility Before God. The Right Rev. Dr. Williams, Lord Bishop of Quebec, preached in the above church, at the corer of Thirty-fith street and Lexington avenue yesterday atternoon. The rector commenced the services by reading the lessons and the eighteenth chapter of I. Kings, after which the 469th hymn Was sung :-

God shall charge His angel legions
Watch and ward o'er thee to keep;
Though thou waik through hostils regions,
Though it desert wids thou sleep.
The Lord Bishop took for his text the fourteenth chapter of the First Ezekiel, nineteenth and twentieth verses, &c. :- "They shall not deliver their own souls." The key note of the prophet's message is personal responsibility, said the preacher. The son shall not bear the iniquities of the father. nor the lather those of the son-"The soul that

nor the father those of the son—"The soul that sinneth shall die."

The quickening of the conscience is the basis of the prophets' mission and the whole drift and purpose of the prophets' message. We lay too much stress on the prophets' predictions, and not enough on the purposes which animated them. Their powers were not derived from without, but within—moved by the Holy Ghost. Elijan stood before the guilty King with a grand intrepldity, which, at the distance of many centuries, is fresh before the eyes of men. From the presence of the Lord he came, and

with the words of the Lord He spoke, and his tongue could not be tied. He told the King of the judgments and retributions to come to bass, and when the King heard his words "he rent his robes and wept soft," With a true prophet's power John the Babtist came, high-toned, stern, uncompromising, to preach the advent of God. Then the whole of Jerusalem, Judea and the region round about went out to him and were baptized and cleansed of their sins. But with the jorgiveness of sin comes conversion—the feeling that a man has infried from wicked ways and is more giveness of sin comes conversion—the feeling that a man has turned from wicked ways and is moving Godward. Each man feels the need of a clear conscience; if it is to live we must be loyal to it, Health may fall and wealth be lost, reputation gone; but the answerable conscience is a possession the world neither gives nor can take away.

# WAINWRIGHT MEMORIAL CHURCH.

Sermons by the Bishop of Missouri and the Hishop of Louisiana.

At the Wainwright Memorial church, West Eleventh street and Waverley place, the morning sermon yesterday was preached by the Right Rev. Dr. Robertson, Bishop of Missouri, and the evening sermon by the Right Rev. Dr. Wilmer, Bishop of Louisiana. At the morning service the Rev. Mr. Egbert, the pastor of the church, was assisted by the Rev. Mr. Moore and the Rev. Mr. Hughes, who read the lessons.

Bishop Robertson took his text from 1. Corinthians, Xv., 37:-"And that which thou sowest, thou sowest not that body that shall be, but bare grain, it may chance of wheat or of some other grain." The Bishop drew an illustration from the wheat mentioned in the text. Apparently dead, it springs into new life in the proper season, and tuary and the Sacrament.

St. Patrick's cathedral was well filled yesterday morning with adevour congregation. Rev. Father Kearney sang mass. The sermon was preached by Rev. Father John Salter. The text was taken from the last chapter of St. Matthew, last versewreathing them to observe all things whatsoever I have commanded you; and, lo, I am with you liway, even unto the end of the world." When wise way He shall cause it to spring into new life in the proper season, and so it is with the education of children. The seed seems dead in them for a time, but it all-erwards seems dead in them for a time, but it all-erwards seems dead in them for a time. Out it all-erwards seems dead in them for a time, but it all-erwards seems dead in them for a time, but it all-erwards seems dead in them for a time, but it all-erwards seems dead in them for a time. Out it all-erwards seems dead in them for a time, but it all-erwards seems dead in them for a time. But it all-erwards seems dead in them for a time. Out it all-erwards seems dead in them for a time. But it he christian deeds or alter years. And so, too, it is with a new thought in morning in the many dead in them for a time. Out it all-erwards seems dead in them for a time. But it he world in them for a time. But it is easily in the first time and them for a time. But it is easily in the first time and the christian deeds or alter years. And so, too, it is with a new thought in the Christian deeds or alter years. And so, too, it is with a new thought in the morning in the mich in them for a time. But it is easily in the first time, and it is the christian deeds or alter years. And so, too, it is with a new thought in them for a time. But it is easily in the first time in the children. The seed seems dead in them for a time. But it is easily in the first time in the Christian deeds or alter years. And so, too, it is with the education of children. The seed seems dead in them for a time. But it he christian deeds or alter years. And so, too, it is with the education of ch

greatest of blessings. The Bishop again referred to the illustration of the children, and said that though the mere dogmatic uterances might die, yet the fruit was sure to appear in the lives of those who were rightly taught when young. The

these who were rightly taught when young. The sermon closed with an exhortation to be patient and to be trustful of God who ever worked in certain, though bidden ways.

In the evening a sermon was preached by Bishop Wilmer, who did not take any text, but delivered a practical address to the congregation, full of pious thoughts and evidencing the large experience in religious teachings which the venerable prelate has had. At the evening service Rev. Mr. Egbert was assisted by the Rev. Dr. Egenbrott, o the Theological Seminary; Rev. M. W. Benton and Rev. Mr. Hughes.

#### PHILLIPS PRESBYTERIAN CHURCH. God's Love for the Church-Sermon by

the Rev. Dr. Snodgrass. The new edifice of the Phillips Presbyterian church, corner of Madison avenue and Seventymorning. There was quite a large attendance. Pifteenth street church, especially invited to be present. After the preliminary dedicatory exercises, in which the pastor-Rev. Dr. Alexanderparticipated, the dedicatory sermon was preached by the first pastor of the church, Rev. Dr. Snod-grass, who chose as his text Psalms, ixxxvii., 2-"The Lord loveth the gates of Zion more than all the dwellings of Jacob." Gates in the time of David were places of concourse. Zion is the city of the Great King. Zion is only another name for the place where the people drew together to praise the Lord. Our text, then, means that the Lord loves the places where the people places where they collect together for other pur-

congregate to worship Him more than other places where they collect together for other purposes. The distinction of any place which is dedicated to the service of God does not lie in its locality nor in the material of which it is composed. Jacob said, "This is none other than the house of God." He was not then in a material house of any description. He was covered by the yault of heaven and his pillow was a stone. When he arose in the morning the place had beet changed, but meanwhile it had been the scene of an occurrence which would have hailowed any spot. A ladder was placed upon the earth, which reached up into neaven, and God's anyeis went back and forth upon it. God renewed His promise that He would not lorsake him. Jacob cried out, "surely the Lord was in this place." And this is what made the difference between the night and the morning. There is no especial advantage or value to be attached to the material of which a house of worship is made. The architecture does not render it more or less hoy. It is a house for the worship of God, a place of intercourse between Him and those who seek His lavors. Regarding the gates of Zion as fitly representing.

I offer to your consideration the reason why the Lord loves such places more than others. Because any such house in importance. The same thing may be said of every sanctuary which is consecrated to the Divine worship, no matter to what branch of the Christian Church is mot a place of prayer. We pray at home for our iamlies, and we are told to pray privately to God in our own closets. We pray in church lor all conditions of men, for the exclusion of an other place, in connection with this, there is another place for prayer. We pray at home for our iamlies, and we are told to pray privately to God in our own closets. We pray in church is a place which prayer holds in the Divine approbation! You may thus see how the Lord delights in the gates of Zion. First, the church is a place where prayers are offered up; and second, it is a place where prayer for ur immedi

#### ST. STEPHEN'S CHURCH.

Sermon by the Rev. Dr. McGlynn-The Parable of the Unmerciful Servant-The Duty of the Forgiveness of In-

juries.
The services at St. Stephen's yesterday morning were well attended. At the first mass, which was celebrated at five o'clock A. M. by the Rev. Dr. McGlynn, there was present a large congregation, the majority of whom received holy comm The number of communicants at the other masses could not have been less than 2,000. The Rev. Father Carroll celebrated the high mass in presence of a large and attentive congregation. After the choir had finished the singing of the "Veni and delivered a telling discourse on the Christian philosophy of the forgiveness of injuries. The parable of the unmerciful servant gave the pastor of St. Stephen's an admirable oppor-

to contrast the beauty of Christian dispensation with the deformity of paganism. Before reading the gospet of the day the Doctor impressed on his hearers the obligation which rested on them to help to defray the aebt on the church, and urged them to attend the fair, which is to open in the pasement hall of the the Gospel-Matthew, xviii., 23-35-and spoke in substance as foliows:-

The parable of the unmerciful servant is designed to enforce the law of forgiveness of injuries. This heavenly law, unknown to the Greek and Roman philosophers, is a distinctive characteristic of the kingdom of God on earth-His Church. In fact, the terms denoting a stranger in the Greek and Latin languages convey an idea of dislike and hate. While we cannot but admire the great clemency shown to the servant, who was indebted for an immense sum of money to his retusing to lorgive his sellow servant in not only pittance for which he was indebted to him, but in seizing on him and casting him into prison, must excite

And we cannot out approve of the punishment indicted on him by his enraged master when he derivered aim up to the jatters until he shound pay the hast larthing. Let us apply the parable;—

The servant who owed the 10,000 talents is he who is indebted to god to an enormous amount, because of original and actual sin. This man, moved by some special call from God, feels that he must render an account of all his eebts; he fails down before God or the minister, confesses all his guilt, seeks and obtains forgiveness. Going fortuition the church, where he kneit at the tribunal of penance, he meets a brother who offers him some insult; he resents it hastily, cherishes in OUR STRONGEST INDIGNATION. or penance, he meets a brother who offers him some insuit; he resents it hastily, cherishes it will against that brother and lorgers God's infinite mercy to himself, although he prays each day that God may be merchild to him, as he has been to the neignbor. "Forgive us, as we forgive those who trespass against us." He dies in that state of enmity and hatred, and is delivered up to the demons who shall torment him for ever and ever. The just sentence pronounced against him is:—"Fhou wicked servant, I forgave thee all the deor occause thou besonghtest me; shoulds; not thou, then, have had compassion also on thy fellow servant, even as I had compassion on thee?"

This DIVINE LAW

of the forgiveness of injuries is contained in the prayer composed by Christ Himself in which we, as members of one protherbood, call on a common ather. When Jesus taught us to say "Our Father." He implicitly incuicated the duty of forgiving injuries. But our saviour hot only taught the duty, He also set the example, when he prayed on the cross for His executioners, and soan we winker

juries. But our saviour not only taught the duty, the also set the example, when He prayed on the cross for His executioners, and small we, while looking on the crucifix cuerish enimity? God not only commands us to forgive our enemies, but threatens that if we do not He shall not lorgive us:—"if you will not lorgive men neither will your Pather lorgive you your offences." The titular saint of the Church in which we are assembled gave a noble example of the observance of God's command to love our brethern from our hearts. When his enemies were cruelly stoning him to death he prayed his heavenly hearts. When his enemies were cruelly stoning him to death he prayed his heavenly Father to forgive them; and in consequence of that prayer God changed the persecutor of Cariss, Sad, into "the vessel of election," the apostle of the Gentiles. If men would out observe this commandment the reign of peace and good will would be established here on earth and we would have a foretaste of the ineffable peace which reigns in heaven.

The music, Miner's mass in "A." was given with great success by the choir, under the direction of

The music, Miner's mass in A. Was given agreet success by the choir, under the direction of the organist, Mr. Danierta. The choir is composed of Mine. Bredeil, soprano; MRe. Munier, alto; Herr Bernard, tenor; Signor Coletti, basso, and a chorus of twelve voices. In the alternoon Ceruli's "Vespers," Blance's "Salve Remma" and Corini's "Tantum Ergo" were song in presence of an impasse congregation.

#### CALVARY BAPTIST CHURCH. "The Fading Leaf"-Sermon by the

Rev. R. S. MacArthur. Yesterday morning the Rev. R. S. MacArthur,

trees and their green ornament. He had attained a real admiration and a genuine affection for leaves, and he had never ceased to love their ever varying color, their beautiful shapes delicate structure. But there was more than this because there was a human interest bound up with leaves. In our joys we take leaves as the emblem of it; in our sorrow we still take them to decorate and make holy our regrets, and leaves still crown the victor. From youth to old age leaves are the mirrors of ourselves, and are so many tongues—nature's tongues—that speak to us the language of the great Creator. The fruit of any tree is simply a modification of the leaf thereof-for instance, the peach, which in shape and in the peculiarities, bears exact resemblance to the leat. Even in the bears exact resemblance to the leaf. Even in the shape of a tree you may detect the same general principles of existence. It is the proof that God works in a systematic way. As we have the changes and the leaves, so we have the seasons, and the leaf goes through the same vicissitudes of being. Resides, it harmonizes with our life, as it has its different seasons. It comes into being in the spring time and grows as we do, annil its summer comes, corresponding with our dush and strength of youth; then the autumn, when the rich this clothe the leaves and the full strength of man is developed; and then the winter, when the leaf has lallen and lades away as old age selzes us and carries us to the grave. Leaves, to be sure, fade continually at all seasons, but even here the similitude is borne out with ourselves. Life and death are close neighbors on every tree. No sooner has the leaf begun to live than it has begun to die. Some times an accident happens; it is crushed and killed before its time and fades away, and then again it may live until the natural death comes. Some fade in summer, but the many in autumn. Some faw linger on the branches during winter, alone and disconsolate looking, and are only pushed out of existence by the advancing growth of spring. So it is that we rade continually. Nature is no respector of persons or of seasons, and sometimes the shadow falls in summer time. Men and women lade in the same manner, while some in the winter of hie are still hanging on the tree until they are pushed off by the new growth. They are alone, friends have gone, the world seems a blank, the whole universe is like a new one to them.

Without God in the world, without hope in the next, a man's condition is nided misrable. It is like taking a great leap in the darkness, where shape of a tree you may detect the same general

Without God in the world, without hope in the next, a man's condition is indeed miserable. It is like taking a great leap in the darkness, where mere is waiting and gnashing of teeth. But the dading and passing of the one who hopes for the everlasting glory, on, it is beautiful, it is altogether lovely; and when at the last moment the dread visitor comes and throws his dark shadow like a veil, the beauties of eternal life open before him and he sees the lace of Christ. Leaves also fall prophetically. They show in their birth what their life will be. It is like characters among us who show their beauty from the beginning, and who show their beauty from the beginning, and who may be seen are destined for the better his after this earth shall have faded away like the leaf, and the eternal blessings of life evertisting snall be made manifest to us by the Father Almighty.

### BROOKLYN CHURCHES.

PLYMOUTH CHURCH.

sermon by Mr. Beecher on Individualism and the Influence of the Church.

Mr. Beecher preached yesterday morning to the asual overflowing congregation. Mr. John Zundeil resumed his old place at the organ, after an absence of four months in Europe. The subject of the sermon was the liberty of the individual and church organizations. The text was selected from Ephesians iv., 20-24-"But ye have not so learned Carist; if so be that ye have heard him and, have been taught by him, as the truth is in Jesus. That ye put off concerning the former conversation old man, which is corrupt according to the deceitful lusts; and be renewed in the spirit of 'your mind; and that ye put on the new man, which after God is created in righteousness and true holiness." It is a doctrine of the New Testament, said Mr. Beecher, that the knowledge of God is made known through the production of the Divine Spirit in the man is ensphered within us, and gives to us the most nature. The knowledge of God may be regarded as extraordinary, as rational, or internal or experimental. There are two causes that turn out thought more or less to the investigation of the the truth of the divine nature in philosophic sys-tems, and then teaching them in dogmatic forms. So that we approach

tems, and then teaching them in degmatic forms. So that we approach
on the rational state and in the subjection of the reason to the intellect. In our time the same tendency is carried on in the investigation of the progress of moral and physical sciences, so as to nurnish a knowledge of Got to man from the side of God's working and from His creative side. Now both of these methods are, within certain limits, indispensable, and both of them desirable in accompanying a representation of the divine nature; and that process by which God may be made known to man is one that differs frequently, and is one that can go on without any substantial progress being made in the internal and experimental knowledge of God. No man can understand entring of which he has not in some way a specimen in aimself; no man can understand courage if he has no reason. Our knowledge of God depends upon how much of the interior nature of God is reflected within ourselves. It is upon this principle the Church is to know what it does know of God. The Church is made up of men living for God, an assembly of elementary souls under an organization that are there for that sprintal and special purpose; not to the prejudice or the rejection of to the prejudice or the rejection of

SECULAR ORGANIZATIONS, but of all men who know Jesus and who have carried within themselves something of His life. There is supposed to be a special sanctity in the moral institutions of the world, and there is, just There is supposed to be a special sancity in the moral institutions of the world, and there is, just as there is a sancity in the nouschold. Caurches are but single channels of influence. Did not God create the whole framework of society, as well as of the Church? Churches are not the only divine thing, and when I look at some of them I thank God that they are not. (Laughter.) The end that is sought in the internal development of man is that there should be a nobier, purer condition, through God; this is the creation of man in Christ Jesus. The end of the Church is to write make Christian men, and every Caurch is invalid that don't. The design of God in creation is to bring men into that likeness; and the Church is invalidable just in proportion as it does this. It is of no consequence what the age, the association, the name of the contignity of the Church may be. The question is, does the Church main this result? A tree that won't bear fruit is no better for having a good name. I have planted

offare vines, are she church was been the very best kind of grape vines, belawares, and all the other choice sorts, but there were many vines from which I didn't get any grapes. Mildew was on the leaf, and there were spots on the hounches. I don't revite the grape abstractly, I say that they were a very fine quantity; but where the vines ddn't grow grapes I say they were failures. There is no Church that is sacred in itself because it has a sacred name or claims a certain relationship to God. I do not ear this for the purpose of undervaluing churches, but to stimulate us to our duty to a higher con-

relationship to God. I do not say this for the purpose of undervaluing churches, but to stimpose of undervaluing churches, but to stimpose of the conception of what the Church is to do. I declare the right of every man to develop within himself a divine nature without any external assistance. Men feel that a man is not a good man if he don't join a Church and don't join the right Church and say the right catechism. The Church has caimed too much ascendancy and too much authority over the organization of men is to combine so as to develop a true Christian die. I insist upon it that men be tood the truth in the language of the age in which they live, and not wholly according to the formulas of bygone centuries.

#### THE BROOKLYN TABERNACLE. The Rev. Dr. T. De Witt Talmage on the Martyrdom of Stephen.

A full and very attentive congregation was

present at the Brooklyn Tabernacic yesterday morning, when the pastor, the Rev. T. De Witt Taimage, D. D., preached a very eloquent sermon from Acts vil., 56 to 60, inclusive-"And said, be hold, I see the heavens opened and the Son of Man standing on the right hand of God," &c. He began by saying that Stephen had been preaching a rousing sermon, such a sermon as people cannot stand; so that his congregation got infuriated at its truth and power and were seized with an impulse to rush him out. They accordingly dragged him to the edge of the and pushed him over, and they then proceeded to hurl down stones upon him. It was while he was thus looking upwards at the vision that sustained him, that, on his knees, and dripping with blood, he offered those two beautiful prayers, the one for himself the other for his murderers-"Lord Jesus, receive my spirit," and his last words-"Lord, lay not this sin to their charge." The preacher proposed to speak, first, of stephen gazing into heaven; second, of his looking at Christ; third, of his being stoned; fourth, of his Testerday morning the Rev. R. S. MacArthur, the pastor of the caurch, preached a sermon on the subject of the "Fading Leaf." He took his text from Isaiah, ixiv., 6—"And we ail do lade as a leaf." The reverend gentleman said that recently, while passing the summer in Nyack, he made the study of leaves a special one, and he had devoted much time and much observation to the phenomenon of the ever changing varieties of the carth are to bring their honor and glory. No wonder good people are fond of gazing into

heaven, for, as they advance in years, their Iriends, whom they have known on earth, multiply in that blest abode. We watch their departure from us as we do the vessel which bears our Iriends to another shore, and stand looking after them, as they go into heaven, even as we strain our eyes to see that white speek of sail on the horizon. We imagine them standing in the clouds with transfigured face and form, and we inquire of ourselves whether they are aftered, whether they care for us, while in the still silence we imagine that we have the presence of their latinul hearts, and call them by their names and laten while we gaze. Next, this steadlest gazing of Stephen enabled him to see Jesus. Artists have designed to imagine different representations of the Saviour and to portray his features; but we should each individually seek both to see and to hear Him who graciously invites all in the words "Look unto me." If we see and hear not Jesus in this world we shall only see Him to our condemnation in the next; but faith here fakes the scales from our eyes and reveals Him as He is. Ahasuerus invited his nobles to banquet; George III, entertained the aristocracy at the proclamation of peace; the Emperor of Russia welcomed the Emperor of France, and even the Emperor of Germany received Mr. Bancroft at his table. But who ever heard of such an invitation to those so iar away, to the adject, the degraded, the wretched and the poor? While such looking unto and realization of Jesus by faith makes the face radiant which was clouded with sin, and the sunner hears His voice proclaim deliverance, around whom all the nations of the earth will gather. But they stoned Stephen. The world always wants to get rid of its good men, who are a rebuke to it, its ways and its vices. Yet they could not get rid of Stephen, for is not all Christendom to-day fall of his fervor and elevated by the contemplation of the calmness and resignation of his martyraom? The best of men are abhorred for fallahully doing duty, and those who advocate moral upon and had bricks thrown at him while preaching, could not stop the spread of Methodism, of which he was the father; and when our martyred President was assass/nated by Booth there sprung from his blood the new like of a nation. The great care of Stephen in his last moments was that lesus should receive his soul, is tais our great care? Very little it matters whether we are disposed of, so far as the body is concerned, by cremation or mammation; but the all-important question is, where will our soul land?

### ST. JOHN'S METHODIST CHURCH.

Science and Religion-Prayer vs. Natural Law-Sermon by Rev. H. W. Warren, D. D. At the conclusion of a series of able discourses

which Rev. Dr. Warren has been delivering in St.

John's Methodist church, Brooklyn, to large audiences, on "Man, fearfully and wonderfully made, physically, intellectually and spiritually," he remarked a week ago last evening that having been both a teacher of science and theology he thought he saw the solution of a problem much discussed in these times, viz-"Does prayer contravene law ?" As that was the topic announced for discussion yesterday the spacious edifice was filled by those desirous of hearing one of the ablest thinkers of the Metaodist denomination descant upon the natural relation of science and religion. After the usual introductory religious exercises Dr. Warren read as a text the seventeenth verse of the fith chapter of St. James;-"Elias was a man subject to like passions as we are, and he prayed earnestly that it might not rain: and it rained not on the earth by the space of three years and six months." In his introductory remarks the speaker said that cause for every effect. When the green grass spread over Eleusis, Ceres did the work; when the clouds came from Parnes, it was Jupiter that rained; and, then, as men grew wiser they found that matter had power, and chemical science substitutes absorption and capillary attraction for and meteorology substitutes heat, cold and currents for Jupiter. They have swept away these gods, and men now desired to enthrone principles and laws instead of a personal God. The Christian philosopher conceded the utmost that was claimed for the rigidity of law; it is perfectly inexorable. Gravitation does not cease if we fall off precipices, and there is no mercy or compassion in it. But a little deeper thinking would show that these natural laws fall, as it were, into different departments, such as gravitation and light, and also manifest these departments do conflict in various ways. the sun contravenes gravitation, swinging it up in tides, lifting it up in mists, carry-ing it, through the sky and pouring it on the land. Cohesion would hold rocks in perfect firmness, but heat and cold dissolve them into dust. Momentum sends the ocean waves on the shore, but the vital force in weston's muscle he travels a hundred miles a day, with wind, three hundred; with steam, six or eight hundred miles a day. He cannot tearrocks to pieces with his fingers, but he reaches into the heart of the mountain, puts his etheren! gas there and it tears its way out. Now, continued Dr. Warren, we begin to see light. Laws are rigid, and it tears its way out. Now, continued Dr. Warren, we begin to see light. Laws are rigid, but were constitutionally made to be overcome by this higher power. What are the highest powers? Not to go through the physical world, it would be at once conceded that mental was above material power; there ore man controls material laws to his own ends. There is, too, a realm of feeling and spiritual power that shows a greater power even than mental action. God's estimate of this force was clearly seen in the fact that He counted the world at its cost—a word; wisdom or mental power He could bestow with a thought, but spiritual power was worth its cost—the life and death of Carist. The Redeemer of mankind was satisfied to pay that great price because the worth was so match. This principle was evident when it was remembered that the Bible is a record of thangs impossible to man. It tells of water upright as a heap, water that is burned, and water that floats from "Impossible," says the sceptic. Yes, it is so to those who know not the Scripture nor the power of God. Twice a year this world swings into the realm of meleors, and these things from beyond the world light as up at night. Three hundred and sixty-five days in the year it rolls in the midst of spiritual powers superior to earth;" therefore miracles are in the realm of law. It is as natural for water to burn as to quench fire, if you get the right kind of fire. Some one has asked with a When the loose mountain frembles from on high, Shall gravitation cease if Thou go by ?

No. not cease, but, if need be, be overcome with a nigher power. Men feared confusion it law was thus abrogated; but the fact was that there was this condict constantly, yet only the low went down and the high ascended. The earth and sun might exist without light, but what a irozen world

HANSON PLACE BAPTIST CHURCH, BROOKLYN. Stealing as a Proclivity and a Profession-Sermon by Rev. Justin D. Ful-

At the morning service held at the Hanson Place Baptist church yesterday Rev. Dr. Justin D. Ful-ton preached. His text was-"Thou shalt not He began his discourse by saying that shese words were addressed to the children of Israel as they were assembled on the plain beneath Mount Sinal, the multitude numbering 2.000,000 of people. Never was there such a scene before and never will there be again until the last day. The commandment was delivered to a people who were peculiarly surrounded by and exposed the crime of stealing and dishonesty of every description. The laws of restitution laid down in the book of Exodus were read by the speaker, illustrating what was requisite in those times to satisty God for violation of that divine precept was addressed individually, "Tou shalt not steal," to each man, woman and child. The Israelites who were to be delivered from their enemies, the Egyptians, bad

good and faithful men in office, such as our Mayor are associated with him for his and their labors Do you not know, then, that when you piace an honest man in office you help religion and society? We cannot afford to assist impurity and society? We cannot afford to assist impurity or dishonesty by countenancing it in any piace in life. Dishonesty was ever where in ancient israel and is everywhere in America. Yet there are nonest men to be found in places where dishonesty has so often stalked forth. Against dishonesty that so often stalked forth. Against dishonesty to day there are to be found in Wall street merchant princes who are working mandally, and are we not under obligations to them? Champioos of honesty in every walk of business and society represent colossal truth and are pillared columns of strength. The speaker left this fact, because we have got God among us.

So-CALLED PROGRESS.

of honesty in every walk of business and society represent colossal truth and are pillared columns of strength. The speaker felt this fact, because we have got God among us.

So-Called Progress.

Stealing is, nevertheless, a peculiarity and a business and trus assertion is manifest and plain to ail, else we ask, "What means our strong houses, with iron bars at the windows and strong boits on the doors? What means our strong house, with ron bars at the windows and strong boits on the doors? What means the felegraph lines connecting our domicies with the police stations to give the alarm when necessary? What are hundreds of policemen patrolling our streets in the day and night for? Why do those armed boats ply along the shipping of the merchant marine in our harbor in the silent house armed boats and there in the sheat have we of constables and sherids if it is not that after-one thousand years of so-called progress men are prone to steal?" Stealing is not confined to men, for it must be said there is much disnonesty among women. Besides the lemie shoplifiers and disnonest domestics their are wives who take their husbands' money and "wonder where it is?" when he asks about it. Servants steal tea which belongs to their parents, hien go to the market and think they are bring two pounds of meat, whereas they get only one pound and three-quariers. He was sorry to say there were those who went outside their church to deal with others, and in so doing they are frequently derauded. The child has a procityty for stealing sugar; yet you cannot afford to keep sugar under lock and key. It would be better to have a drayman carting sugar to your house every week than to excite that desire of the child to get these sweets surreptitiously. The first attempt to take that which did not belong to as was always attended by a pressure of the outstretched hand and a pressure of outraged conscience, which econed in our hearts the divine commandment, "Thous shalt not steal."

KLEPTOMANIA, WE ARE TOLD, IS A DISEASE.

Stealing has been i

go to heaven from a jail than to hell from a house built of stolen goods." The young woman went off and made restitution as far as lay in her power and was happy thenceforth. Nothing but restitution will cure the sin. Restitution is to steading want confession is to lying, and a new life begins with the remedy. Many have failed to reform because their contrition has been unaccompanied by restitution. Where there is no desire to restore what is taken

THE SPIRIT TO ROB WILL RULE.

He knew of men who are in prison to-day and who have ill-gotten money in Keeping, awaiting the enjoyment upon their regaining freedom. They will go to hell unless they make restitution. At their in prison remains a thief until covetousness is supplanted by the spirit of love. Piliering is a profession, because as such we tolerate it. You can hardly pay tribute enough to traitors. Set the position given the rebel Lee, by our newspapers, in all adiastons to the man. Yet Lee went out from under the shadow of Washington, went out from under the world. Honor him if you will, but to me it is something frightful. If a man steals a ring you scorn him as a thief. If he steals a million of dollars you honor and respecthim, if he steals two millions of dollars he becomes "Boss of the town." Stealing is the curse of business, and is behind stagnation in every trade and branch of industry.

The speaker concluded his discourse by urging his hearers to unite individually in making public feeling nealthy and respected, so that for the future it may be known that a great thief is worse than a small timef. Put rogues in the plilory and drive them from public place and power by your individual effort. By so doing society will be purified, and the test of brotherhood will expand and the spirit of truth will permeate the moral atmosphere, which is now so strongly tanned by di

### A BAPTIST CHURCH WAR.

To-morrow the Long Island Baptist Associa tion will meet in annual session with the Geth-semane Baptist church in Brooklyn, on which occasion some fun of an ecclesiastical sort may be expected. It will be remembered that a year ago this association had a hard fight over the Lee avenue Baptist church, which is regarded as heterodox on the communion question. One party was for turning it out of fellowship, while another party pleaded strongly for caution and was then supposed that the church was more of thodox than its pastor, Rev. J. Hyatt Smith. But this can no longer be claimed, for at a church meeting called from the pulpit recently and largely attended the most perfect unanimity prevailed touching the subject matter in controversy between the church and the association.

attended the most perfect unanimity prevailed touching the subject matter in controversy between the church and the association.

Last fall the association appointed a committee to inquire into the status and orthodoxy of Lee avenue cautch. That capra demurred to the appointment of any such committee, but waiving its right of independence it has had frequent correspondence with that committee during the year. The result was that the committee during the year. The result was that the committee might base its report to the association. The church in its answer to the committee says that it has looked carefully over the records of the association, and does not anywhere flud that the association adopted a confession of faith, so that the question of the committee. "Has the Caurch departed from the faith held by the association." can have he pertinence to this confroversy. The church actes its own confession of faith, adopted in 1885, when it organized and was received into lesiowship, and docuares that it stands by that confession to-day. The courch stands upon the Eaptist doctrine of independence, it declares itself strongly in avor or beirevers bantism by immersion, but does not feel itself bound to drive from the Lord's table any recognized disciple of Carlet whose heart is right in the signt of God. The supper is a commemorative ordinance, and the behever is responsible to God alone in his communion. In answer to another that it repeis the insuit offered to it at the institution of the Marcy arenne Baptist entreth. The committee also ask, "Does the Church Deliver in the Bedford avenue Reformed caurch (Dr. Porter's)?" Lee avenue caurch answers affirmatively, and dates its reviral, which has continued up to this time, from that event.

# ASTRONOMICAL SCIENCE.

A New Survey of the Northern Celestial Hemisphere.

We learn from the hevue Scientifique, of Paris, that a new survey of the northern celestial hemis-

phere is in course of execution by the astronomers of the present day. The first was performed by the celebrated Lalande from 1785 to 1798; the Sicilian Piazzi came next; Bessel revised Lalande's catalogue of stars in 1821, and finished his labors in 1833; Argelander, aided by Schoenield and Krueger, undertook the observation of all the stars tude. This enormous work, comprising 312,129 stars lying between the North Pole and the second degree of south latitude, was finished in 1868 But such surveys must be renewed at intervals.

But such surveys must be renewed at intervals, mistakes may have supped in, ounseloas may have to be surphed and certain stars, supposed to be fixed, may turn out to be planetary in some other system than our solar one.

A new revision has therefore been commenced under the auspices of the German Astronomical society, and fourteen observatories have responded to the appeal, viz., Puttowa, Dorpat, Kazan, Heisingfors, Bonn, Leyden, Cambridge, Leipzig, Neutchauet, Mannheim, Bertin, Christiania, Chicago, Cambridge, United States, and Palermo, That of Puttowa, Russia, has undertaken the coservation of the 520 fundamental stars considered necessary for the precision of the new catalogue. At Dorpat, Russia, M. Schwartz has assumes the survey of the zone lying between the 70th and 75th degrees botth dechmaton; it contains 6.77 At Dorpas, kussia, at Schwartz has assumed the survey of the zone lying between the 70th and 70th degrees north declination; it contains 6,77 stars. At Helsingfors, Russia. MM. Krueger, Fa and child. The israelites who were to be delivered from their enemies, the Egyptians, had in their possession a vast amount of jewelty and property which they had stolen from them, and He commanded them to desist from their. Do we recognize that it is God's influence over individual man that sustains the world at this hour? We talk of nations going to the bad because we see rulers going to the bad. But here is a world going to the bad. But here is a world going to the bad without this divine instruction, and we have to deal with a God, and without the sustaining power of God we could not survive. There is a strong similarity between the Jewish nation of old and our own American nation in this respect.

ROBERRY HAS BECOME A PROFESSION.

Do you know that you cannot, therefore, tolerate dishonesty and wrongdoing in this church without injury to the community? We are indebted, have you ever considered how deeply, to